and what can be travelled over, the sensorium and what is perceptible,
the intellect and what is intelligible, egoitv and what can be made its
object, imagination and what can be imagined, light and what can
be illumined, *pvana* (vitality) and what can be supported by it. Verily,
this person (the individual self) who is the seer, the hearer, the smeller,
the taster, the perceiver, the thinker, the agent, who has knowledge
for his essence,—he rests in the Supreme Undecaying Self."

Again .in dreamless sleep, that marvellous anasthesia
under which He, the Divine Mother, places each one of us
night after night,—sleep in which all life is drawn into and
closetted with what is mysteriously termed ' subliminal
consciousness', but the spell vanishing at dawn, leaving no
nauseating after-effects,—our individuality or rather the
manifestation of individual life, suffers a partial suspense.
The wave which constituted it returns to the ocean. In the
language of the Upanishads, as already stated above, [tc] *The individual rests in the Supreme undecaying Self. He becomes united with the true; he is gone to his own self.*[31] In other
words :—

" The intelligent person (purusha) having through the intelligence
of the senses (pranas) absorbed within himself all intelligence, lies in
the etfeer which is in the heart. When he takes in these different
kinds of intelligence, then it is said that the man sleeps (svapiti).
Then the breath is kept in, speech is kept in, the ear is kept in, the
eye is kept in, the mind is kept in. As birds take shelter in a tree for
rest, so all that rests in the Supreme Self."

Nothing proves more clearly our entire dependence on God

and the vanity of our vaunted freedom
than this, our utterly
helpless condition. We, as individuals,
sleep in His Bosom,
thereby showing clearly that we remain at
His absolute mercy
and that what we take pride in as our self-
consciousness is
not our individual property, but His bounty
in respect of
which we are, to use the words of
Emerson,<(*mere pensioners* ".
The contents of our individual life are,
however, during this
suspense, maintained in tact, by His
mercy, in all their
fulness and distinctness in His all-
comprehending conscious-